RELIGIOUS INTELLIGENCE.

TO-DAY'S PROGRAMME OF SERVICES

Another Letter from Atheos on the Bible and the Public Schools.

Infidelity a Matter of Physical Constitution.

MOVEMENTS IN THE CHURCHES.

Services To-Day.

The flev. Henry Powers will deliver, at the Church of the Messiah, a discourse in the morning on "The New Year," and in the evening the third of his course of lectures to young people, his spe-cial subject being "The Choice of a Career and How

At the Presbyterian Memorial church the Rev. C. s. Robinson will preach on "The Rich and the Poor Meet Together."

Dr. Cheever preaches in the Chapet of the University in the evening, at a quarter to eight o'clock,

"Enoch's Translation." "The Delectable Mountains" will be the Rev. E. C. Sweetser's subject this evening at the Bleecker

street Universalist church. Thomas Gates Forster lectures at Apollo Hall today on "Generic Progress" and "The Fool Has Said in His Heart There Is No God."

The Rev. DeWitt Talmage preaches to his burnedout congregation morning and evening at the Academy of Music, Brooklyn.

Bishop Snow holds forth in the University at three P. M. on "The Parable of the Ten Virgins." The Rev. Dr. Flagg preaches morning and even-

ing in the Church of the Resurrection. Services will be held at the Berean Baptist church morning and evening. The Rev. Philip L. Davies

will be the preacher.

Rev. William N. Dunnell will conduct Divine ser vice in All Saints' church.

Rev. James Balin Laval preaches in the Bleecker

street Mission, Carmine street. Rev. Stephen H. Tyng will preach in the evening

In the Church of the Holy Trinity. At Unity chapel, Harlem, Rev. Robert Collier, of

Chicago, in the evening.
Laight street Baptist Mission, services by Rev. Halsey Knapp. Preaching in the Old Forsyth street Methodist

Episcopal church Rev. George H. Hepworth will preach in Stein

way Hall in the forenoon. Russian Greek chapel—Services free to all. In St. Ignatius church services morning and

evening, and continuation of Rev. F. C. Ewer's At the Rose Hill Methodist Episcopal church the Rev. J. H. Vincent will preach in the morning and

the Rev. John Dickinson in the evening.

The burned-out congregation of Grace chapel hav morning and evening service at Irving Hall, the

Rev. Mr. Kramer officiating.
The Rev. William H. Pendleton preaches at th Fifty-third street Baptist church morning and

At the Thirty-fourth street Reformed church the Rev. Isaac Riley preaches this morning and even-

Rev. C. S. Harrower will deliver discourses morn ing and evening at St. Luke's Methodist Episcopal

Rev. C. A. Brigham, at the Catholic Apostol church, delivers an address; subject, "The New Creation Not a Development of the Old." Rev. S. H. Smyth preaches at the Sixth avenue

Reformed church morning and evening.

Bible in the Public Schools-Another Letter from "Atheos." TO THE EDITOR OF THE HERALD :-

A controversialist under the name of "Presbyterian" tells us that the ate decision of the Stat Superintendent is unfair and opposed to the best interests and to the wishes of a majority of our people, and that in excluding the Bible from the chools he has been in so far guilty of disseminating atheism, sin and crime. We were greatly onished at the assumptions of the Rev. Mi McAilister. "Presbyterian." however, has, if possible, surpassed him. He assumes that because the majority of the American people believe in revelation, that, therefore, this same majority must desire that revelation shall be taught in the public have the right to force their belief in revelation upon the minority; all of which are without proof. we deduct a great number of liberals or of unbelievers, a vast number of liberalminded Protestants of all denominations, the majority of both the Episcopalian and the Unitarian sects: if we deduct all the Jews, the whole Romish Church, Mormons, Budahists, Mohammedans and idolators of this country, who are bitterly opposed or totally indifferent to the teaching of the Bible in the public schools, and who may be, nevertheless, recognized citizens of the United States, who sup port this government and obey its laws, and who could justly claim its protection against the sectarian citizenship of Rev. Mr. McAllister, and of "Presbyterian"—when we deduct all these, I think "Presbyterian" would find his majority, like his desire of revelation in the schools, an assumed one. It is, again, assumed by "Presbyterian" that because the government of this country is based upon the will of the people, a majority of the people can do as they please. Let us suppose, friend "Presbyterian," that a majority of the people hold—as they certainly do hold—Presbyterianism to be false, and that they desire other religious views in its stead; suppose, then, that this majority, which is now against you, should by legislative enactment, or by a clause in the constitution, declare Presbyterianism to be false, would you accept the decree as just? Would you recognize the right of the majority over the minority in that case? Do you not believe that the people, even in the minority, would have the right of revolution, had they only the power or could they procure it? We have in this country a bill of rights and powers, a social compact, a fundamental, an organic rian citizenship of Rev. Mr. McAllister, and o

had they only the power or could they procure it?

We have in this country a bill of rights and powers, a social compact, a fundamental, an organic law called the constitution. It, therefore, matters ittle what the majority may be that would insert a recognition of God and His Rible, so long as liberty of conscience is secured by that law to every individual; so long as the sacred domain and temple of conscience is preserved sacred and inviolate to the individual, no majority have a right to dictate to the religious conscience of any cifizen or to force upon him the recognition of any particular "Presbyterian" holds, with the Rev.Mr. McAllister, that secular instruction leads to attessm. He says that "the absence of heat, the want of heat, the negation of heat are all expressed by the term cold," and in like manner "the absence of God, the want of God, the negation of God are expressed by the term athelism," and that our secular instruction is in so far instruction without good, and therefore atheistic. This argument is based upon the ambiguity of terms. Atheism is something more than the want of God or the absence of God; it is the denial of God; and this is the definition given by our best dictionaries. The absence of God or the ignorance of God is not the same as the negation of God or the denial of God. Our friend "Presbyterian" pleases himself by contounding both, and hence his fallacy. But it is not true, speaking as a believer—it is not true to say that secular instruction is atheistic. "Presbyterian," as a believer, most hold that God is truth, that He is all truth, that there is no truth outside of Him, and that all truth is one. If he does not hold these he is not a believer in a divise, infinite and personal God.

Now let me ask my friend "Presbyterian" when a child is truth that the sand twen water fair.

that all truth is one. If he does not hold these he is not a believer in a divine, infinite and personal God.

Now let me ask my friend "Presbyterian" when a child is taught that two and two make four; that the whole is greater than any of its parts; that things that are equal to a common third are equal to each other; that to each other; that to deach other; that to expands; that a straight line is the shortest disexpands; that a straight line is the shortest disexpands; that a straight line is the shortest disexpands; that the earth is not flat, but round, does he not learn truth? does he not learn divine natural truth, according to your own teaching? does he not learn God's truth? does he not learn divine natural truth, according to "Presbyterian." leads to atheism, which is but "sin and crime," because they are secular, because it is not shown the pupil that these truths have a divine being as their author, and therefore that they will but practically destroy or contradict themselves. This, however, is a paradox which the human mind has never yet accepted, nor can it until truth and falsehood are identical. If there he a God, natural truth must be divine, and the teacher who explains that divine natural law must be a teacher of godliness as clearly and as really as when he explains the divine supernatural law. It truth be one—and I dely "Presbyterian" at his peril to say otherwise—then the natural truth aught in secular schools must be in God, houst lead

Hence we may justly conclude that the Hon. Mr. Weaver in his remarkably just and clear decision did not either directly of indirectly favor "atheism, sin or orime." "Preabyterian" tells us that "atheism is irrosponsibility, and therefore dangerous in its logical consequences." For the sake of argument we will say lot it appear ao. On page ten of the Shorter Catechism of the Westminster Assembly we read the following question and answer:—

ous in its logical consequences." For the sake of argument we will say let it appear so. On page ten of the Shorter Catechism of the Westminster Assembly we read the following question and an swer:—

Q. Waal are the decrees of God? A. The decrees of God are His elernal purpose according to the council of His will, whereby for His own glory He hath foreordained whatsoever comest opass.

Here it is very piain that whatsoever comes to pass is forcordained by God; it is decreed, and decreed for His glory. Now it may well come to pass that our friend "Presbyterian" should commit murder, or should thrust his New Testament down the throat of my child, or that of a lew; and if it should come to pass it would have been decreed by God and decreed for His own glory; and if it were decreed and forcer dained "Presbyterian" would be but the tool or the Instrument of that fatal decree, and could it mount of the cereal and fatal decree. Hence we must conclude that Presbyterianism is but utter irresponsibility, and since Presbyterianism is but utter irresponsibility, and since Presbyterianism is irresponsibility, and since Presbyterianism is irresponsibility, and all the blasphemies which our friend "Presbyterian" finds in the logical consequences of Presbyterianism.

I regree, Mr. Editor, to trespass so much upon your valuable time and space, but there are a lew questions for which I ask solutions, and in which will be found the settlement of this great school difficulty which has now become widespread and dangerous. First—Does there exist an Infinite Being distinct from the universe, to whom we are responsible for our actions? Second—If this being does exist, has he made any other revelation than that expressed in the natural order, or, in other words, has he supernaturally revealed? Third—is the Bible of the fiev. Mr. McAllister and of "Presbyterian" an authentic record of the Equity received and the set, there is another and a very important question remaining which we will call the seventh—If there shall be a recognition o

A Criticism on "Atheos"-His Physical Character.

TO THE EDITOR OF THE HEBALD :-

In reading the reply of "Atheos" to "McAllister" in your Sunday issue of the 15th inst. it occurred to me that men differ in religious belief in exact ratio to their physical-take note, I say physicalability to receive it, in the several degrees of advancement in which it is prescribed by the different sects, denominations, creeds, &c., now strug-gling for the universal dissemination on earth of the same great truth. Were it not for this difference of physical—not mental or spiritual—ability to receive, all men would centre upon one common point of belief and sectarian differences would have no ground for existence.

Thus, we have in "Atheos" a man who admits

the absolute existence of God, while in the weak effort of denying Him, when he speaks of that sect-in the article above referred to-which shall teach the non-existence of any other God than nature and its laws," he actually believes in God and declares God, though he don't know it himself, and is much more profound, perhaps, in his desire to believe aright than many of our professed Christians. In fact, they are the same; in degree only they differ.

Now, I propose taking this man on his own ground and from his own objective point of view. By the above quoted declaration he, in common with all atheists, infidels, &c., proclaims himself believer only in his physical or natural condition and therefore can only draw deductions, inferences and conclusions from the external state of things which in tangible form surround him. This is not a fact of the man, as a searcher of truth, but rather the result of his actual condition to re-ceive the truth when presented. This is, in fact, the first or highest form of animal perception, where the brute ends and the man divine begins. The brute takes cognizance of things as where the brute ends and the man divine begins. The brute takes cognizance of things as they are, man as they might be, which difference marks the possession of a higher order of reason or reasoning power, which at once not only weighs causes and effects, but goes beyond, away beyond, from effect to cause. The pet dog lies at your feet, beneath the table, and accepts the crumbs or delicate morsels as they fall. Think you that it ever occurred to that dog that were it not for the law of attraction or gravitation which governs the fall of said morsels that he might go hungry very often by reason of them flying up instead of down? or think you that all the delicate morsels that ever fell to fany dog ever suggested to any of his race the existence of said law, as the falling apple did to Newton? I think not. The dog accepts the crumbs as a matter of course, as, indeed, do many men, and, when hungry, he feels very grateful, as also does man. The dog naturally looks up to man as his source of supply; wan as naturally looks up to God—that is, if he is properly and proportionately in advance of the brute. "Atheos" undoubtedly believes in God as far as he is at present capable of believing: but, were he further advanced in the order of creation, with an intellect capable of going beyond the mere evidence of his own natural senses, he would at once understand that nature and its laws are the self-evident results of the existence of a God—but not God!

Just as a great invention is proof of an intellibuse.

self-evident results of the existence of a God—but not God!

Just as a great invention is proof of an intelligent inventor just so is the presence of nature and its laws a proof of God, and even as the thing invented is not the inventor, nor a part proper of him personally, even so is not nature God, nor a part absolute of His personality.

But the subject is too extended for full discussion at this time, yet if "Atheos," or any of the many who have been quoting from the Bible in the Herald of late desire to look further into the subject it can be shown even from their own standpoint (materialism) that there is a God, without referring to the Sacred Writ at ali.

J. SESE.

Ministerial Movements and Changes.

BAPTIST.
The Examiner and Chronicle (Baptist) and the Intelligencer (Reformed), both of this city, are at loggerheads on the question of infant or adult baptism and the relative merits of sprinkling or immersion. In the First, Fourth, Sixth, Eleventh and seventeenth wards of Philadelphia the Baptists have not a single church, Sunday school or mission station. These wards contain an aggregate population of 94,998 souls. The population of the city is put at 700,000, and the forty-two Baptist churches there are asked to unite to plant schools and churches in those destitute localities. A Baptist missionary convention was held in Providence, R. I., on Friday, at which addresses were delivered by home and foreign missionaries, and the wants of the entire mission field were very ably and fully presented. The North Baptist church, in Camden, N. J., organized in 1861 with thirtysix members, has now a membership of 225. Rev. A. R. Earle, Evangelist, will commence a se ries of revival meetings in the Baptist church in Vineland, N. J., on the evening of Thursday, January 7. The society have just built a neat house of worship. Rev. Mr. Randall is pastor. Rev. R. W. Pearson, of Lafayette, Ind., is to occupy the pulpit of the First Baptist church of Brooklyn, recently filled by Mr. Gallainer, to-day. The Brandywine Baptist church, near Guthrieville, Chester county, Pa., after extensive repairs made, was rededicated on Thursday last. The Baptists in Omaha appeal for \$16,000 to aid in paying for their new house. Mr. Amos Myers, who once represented the oil district in Congress, is now a Baptist clergyman in Kentucky. The Baptist church at Orange, N. J., during the past year expended \$5,644 56 toward the support of thirty-four students at seven different institutions; and the present year the sum subscribed is \$3,775, all of which was appropriated to the support of forty-one students in nine different colleges. Northern Baptist ladies have collected for foreign missions, from the 1st of April to the 1st of November, \$9,776 40. In Maine there are 15,000 Free-Will Baptists and 19,000 "regular," or 34,000 all told. Each has a college. Rev. J. B. Graves has raised \$108,000 for the proposed Baptist Publication Society, at Memphis, Teun. The new house belonging to the Christian church, Camden, Jay county, ind., will be dedicated on Lord's day, December 29. worship. Rev. Mr. Randall is pastor. Rev. R. W.

The dedication sermon will be preached by Brother.
L. Carpenter, of Wabash, Ind. The Port lefferson (L. I.) Baptist church have decided to withdraw from the Long Island Baptist association, and henceforth hold an independent position. The treatment of the church and their major, Rev. P. F. Jones, by the association at its ask two annual meetings is assigned as turnishing

siev. G. O. Whitney, passor of the Baptist church at Tarrytown, after several weeks; sickness, on Wednesday last yielded to the exhaustion of Ypholoi fever and passed into the unknown land. He was a young man of great promise and ability, reported to the pastorate of the Baptist church in Moberley, Mo., under the pastorate of the Rev. A. J. Golwell, has just completed a \$12.00 the Baptist of the Converts in the Schupikill River; the witnesses were very many and the impression deeply solemn. There is a delightful work of grace in progress of the Pastorate of the Baptist of the Pastorate of Middletown, Conn. Next to Dr. Neal, though a young man, he was the oldest Baptist pastor of the Hibb. Rev. Bartows, of Neponsel, abuburb of Hoston, goe to the pulpit of the First Church of Middletown, Conn. Next to Dr. Neal, though a young man, he was the oldest Baptist pastor of the Hibb. Rev. Altonas church, Fa. After a settlement of Pastorate of the Pastorate of the Altonas church, Fa. After a settlement of Philadelphia, has received an invitation to the Altonas church, Fa. After a settlement of Philadelphia, has received an invitation to the Pastorate of the First Baptist church in Westerly, R. I. Rev. W. M. Young, D. D., has entered upon his labors as paster of the Baptist church in Westerly, R. I. Rev. W. M. Holm, of Church westerly, R. I. Rev. W. B. Tolan, of Columbus, N. J., has accepted a call of the Angora church, West Pilladelphia, and will enter upon his labors on the first of the Baptist church in Westerly, R. I. Rev. W. B. Tolan, of Columbus, N. J., has accepted a call of the Angora church, West Pilladelphia, and will enter upon his labors on the first of the Western by the

town, N. J., and in South Berne Trey Conference, N. Y.; also at Gridley and Prairie Coliege, Id., and at Elmsgrove, Ind. The Baltimore Methodist, commenting on certain radical semi-religious editors in the North for certain notions put forth by them touching laughter in heaven, remarks that if the leaders of modern abolitionism ever do get to heaven it will be no laughing matter to any one who has to keep company with them.

MOMAN CATHOLIC.

The basilicas and churches in the city and province of Rome, Italy, yield a revenue of 3,43e,536 francs. The aggregate of income from convents, monasteries, churches, &c., is 8,217,428 francs. During the past week several ordinations were held in the chapel of the seminary of St. Salpice, Eattimore, by the Right Rev. Thomas Becker, D. D. Bishop of Wilmington, Del. The following is a list of those who were ordained priests:—Rev. Caspard Schmidt, Rev. John T. Delaney, Rev. Bernard A. Marx, Rev. James Starkey, of the archdiocese of Biotoklyn, and Rev. Frederic Holland, Rev. Gregory, Leggie, Rev. John McDonald, Rev. Patrick Gleeson, Rev. Remiglius Chartier, Rev. Roman J. Verschaffel, of the Society of Jesus, On Ember Saturday, in St. James' Cathedrai, Brooklyn, Bishop Loughlin promoted to the priesthood the deacons Rev. Francis S. Gardner and Rev. Henry Zimmer. Father Zimmer has been educated in St. Francis Xavier's, New York, and the Seminary, Nigara. Father Gardner has studied in Rome. He is a brother of the late Rev. Dr. Gardner, whose premature death deprived the diocese of an accomplished and gifted priest. The semi-annual ordination at the Provincial Seminary, cated in St. Francis Navier's, New York, and the Seminary, Nisgura. Father Gardber has studied in Rome. He is a brother of the late Rev. Dr. Gardner, whose premature death deprived the diocese of an accomplished and gifted priest. The semi-annual ordination at the Provincial Seminary, Troy, took place on Friday and Saturday, December 20 and 21. Right Rev. Francis McNierny, D. D. Coadjutor Bishop of Albany, officiated. The following were ordained priests:—Rev. Cornelius T. Donovan, Rev. Joseph Campuell, Rev. Daniel J. Coskery, Rev. Anthony Mailor, Rev. Joseph J. Powers, Rev. Joseph T. Westerman, Archdiocese of New York; Rev. Patrick Beechan, Rev. Wim. A. Drum, Rev. Charles A. Reilly, Diocese of Albany, Besides, there were ordained deacons, is: sub-deacons, 9; promoted to minor orders, 17: promoted to tonsure, 2. Total, 55. The recent death of the Rev. Father Burke's father in Galway has so affected the famous Dominican's health that he has been obliged to post-pone some of his lecturing engagements. Mr. Burke was over eighty years of age at the time of his death. Mgr. Matteo Agostino Mengacci, Eishop of Civita Castellana, is dead. He was eighty-seven years of age. The coming sixth centenary of the death of St. Thomas Aquinas will be celebrated at Bologna with great pomp, as also in other cities of Italy. There have been over 1,112 processions in Poland this year for the benefit of the Holy Father, and over 108,000 persons took part in them. The life of the venerable Archbishop of Palerme was attempted a few days ago. Two gentlemen of the "red party" shot at him tharough the windows of his palace at Marineo, Sicily. He escaped uninjured. The venerable Archbishop de Merode, while recently ascending the steps leading to the Villa Watson, Rome, slipped and fell with such force that his right leg and left band were broken. He is under medical treatment and expects to be about his business in a month or two. Last Sm. day Bishop Grace, of St. Paul, Minn, conferred the order of subdeaconship on Alphonsus Kinsle, Vincent

of the valuable services which he had rendered to the Sunday school as prefect.

the Sunday school as prefect.

Calls have been accepted by Rev. J. R. Gilland, of Raymond, Miss., to Auburn, asme State; by Rev. W. W. Downey, of Harper's Ferry, to Hedgesville, W. Yu.; by Rev. J. P. Baker, of Jerseyville, Ill., to Hannibal, Mo.; by Rev. J. O. Denniston, of Washingtonville, N. Y. to Kingston, N. Y.; by Rev. Thomas Street, of the North Presbyterian church of this city (Minta avenue), to the First Presbyterian church of Newburg, N. I., at a salary of \$3,000 per annum. The death of Rev. A. A. Porter, D. D., of Austin, Toxas, on the 5th inst., is announced. Rev. H. O. Brown has been released by the Presbyterian church at Bolivar, Tenn. A fine church has been completed at Topeka, Kansaa, and formally opened for service. Rev. Dr. R. L. Stanton, lately of the Independent, has become editor of the Internal and Presbyter, Clincinnati. The Presbyterian church of Ottawa, Ill., Rev. L. Y. Hays, pastor, is in a flourishing condition. Its fine house of worship, built two years ago at a cost, with let, of \$20,000, is found not to be too large. Sixteen persons were added to the communion roll of this church at its last quarterly communion. Rev. James B. Shaw. D. D., has entered the thirty-third year of his pastorate with the Brick Presbyterian church of Rochester, N. Y. The new Presbytery of Omaha, organized last month, has sixteen ministers on its roll. It embraces all of Nebraska north of the Platte River. Rev. A. T. Rankin has resigned his charge in Longacoming, Pa. Rev. Tryon Edwards, D. D., of Hagerstown, Md., has gone to Wilmington, Del., to minister to the Presbyterian church there. Mr. J. R. Ward, of the senior class of Princeton Theological Seminary, has accepted the call of the church at Dansville, N. Y., at a salary of \$1,500 a year. Rev. Thomas Aitkin, for over thirty years pastor of the Presbyterian church at Sparker on the Presbyterian church at Lyons, N. Y. In a recent revival there innerly joined the church at one of the Fourteenth street church of this city, has been invited to become the sett

a severe attack of iung fever, from which he is slowly recovering.

EPISCOPALIAN.

In the Spring of 1871 Rev. Dr. C. J. Gibson, pastor of Grace Episcopal church at Petersburg, Va., gave to each of his 250 Sunday School scholars six grains of corn and directed them to plant it and send in the proceeds for foreign missions. The corn, on being delivered, was found to amount to about five barrels, worth about twenty dollars. The idea is novel, but really commendable. Rev. Joseph Wood has accepted the rectorship of St. Paul's, Lansing, Mich., and will enter upon his duties on the 1st of January. Rev. Charles Breck, D. D., has accepted the rectorship of St. Paul's, Wellsboro, Central Pa. Rev. George W. Knapp has become rector of the Church of the Epiphany, Suspension Bridge, N. Y. Rev. John T. Gullek and wile have just left this country, to resume their missionary work at Kalgan, China. Mr. Gulick is one of five brothers engaged in the missionary service, Rev. Dr. Elliott, of Cincinnati, has accepted a call to the Church of the Ascension in Washington, to be associate rector with Bishop Pinckney. Bishop Huntington, of Central New York, issues an appeal to Episcopalians for increased contributions to the "Society for the Increase of the Ministry." During the sixteen years of its existence, he says, "the society has helped educate nearly three hundred men, who are now fulfilling their office," many of whom would never have taken orders but for this help.

MISCELLANEOUS.

Three years ago the Church authorities of Prussia consented to open Sunday schools. At the present time twenty-five churches in Berlin are engaged in this work and report 8,000 children receiving religious instruction from these schools. In every province efforts are being made to establish them in the large towns and cities, Rev. E. P. Birch, President of the LaGrange Female College, Georgia, has resigned to enter the ministry. Rev. C. P. Beeman, D. D., will take charge of the Mount Zion Institution, Georgia, on the first Monday in January. There were in 1872 1,000 Sunday schools, numbering 60,000 scholars, connected with the Reformed Church in the United States, and the total number of Sunday schools scholars of the Reformed Church in America was about 82,000. Rev. Charles E. Hart, pastor of the North Reformed church in America was about 82,000. Rev. Charles E. Hart, pastor of the North Reformed church of Newark, N. J., reported an addition of 240 persons to the schools, numbering 60,000 scholars, connected with the Reformed Church in the United States, and the total number of Sunday school scholars of the Reformed Church in the United States, and the total number of Sunday school scholars of the Reformed Church in America was about \$2,000. Rev. Charles E. Hart, pastor of the North Reformed church of Newark, N. J., reported an addition of 240 persons to the membership of the church during the six years of his pastorate, of whom 107 have been added on profession of faith. There have been raised for congregational purposes during the same period \$40,831, and for benevolent objects \$35,949, being twice as much as the whole amount raised during the previous ten years. The receipts of the American Board during the past three months have been but \$55,302—scarcely one-half of the average expenditures—\$12,289 below the receipts of the same period last year, and \$27,127 below those of the same period the year before. The Congregational church at Georgetown, Madison county, N. Y., has been sold for \$850. The house has not been in use for many years, the society being too small to support a minister. The proceeds of the sale are to be devoted to benevolent objects. Rev. F. F. Wilson, of Cato, N. Y., has received a unanimous call from the Reformed church of Boonton, N. J. Rev. Alfred E. Meyers, formerly of Brooklyn, has undertaken to supply statedly the church at Bronxville, West-chester county, for a period of three months, Rev. F. Pilgram, lately of Columbia, Pa., has accepted a call to the Congregational church, Mich., for fifteen years, accepts a call to Grand Traverse, same State. Rev. W. B. Bachtell, of Oxford, has accepted a call to the Congregational church, Mich., for fifteen years, accepts a call to Grand Traverse, same State. Rev. W. B. Bachtell, of Oxford, has accepted a call to the Congregational church, Mich., for fifteen years, accepted a call to the Congregation of the Condon, Pacera charge of the Congregation of seven houses, restaurants and accepted a call to the

THIRTY-FOURTH STREET SYNAGOGUE.

Epiphanes-Its Moral Meaning-Chanuka, or the Feast of Dedication-Sermon by Rev. Dr. Vidaver. Yesterday Dr. Vidaver, rabbi of the Congregation

B'nai Jeshurun, preached a sermon appropriate to Chanuka, or the Feast of Dedication, which Israelites are now celebrating. This festival began last Tuesday evening. It lasts eight days, and is designed to commemorate the victory of the Jews under the Maccabees over the hosts of Antiochus Epiphanes. The latter had desecrated the Temple, and had tried to get the Jews to eat food for-bidden by their religion, to ignore circum-cision, to embrace idolatry and to deny the true God. The Jews arose in rebellion against inane laughter and very "loud" clothes.

him and overcame him in battle. They then

him and overcame him in battle. They then cleansed the Temple, and having found a little vial of sacred oil among the débris they again lighted the lamp, and though the oil was aufficient only for one day tradition reports that miraculously it was found to last for seven days. Hence the Jews commemorate the cleansing and

ARDHDIOATION OF THE TEMPLE

by lighting candles—an additional one every day from the first until the eighth day of the festival. The moral and religious and patriotic aspects of this commemorative event were the theme of Dr. Vidaver's discourse yesterday. He took his text from Psaims, lxii., 10, 11—"Trust not in oppression and become not vain in robbery; if riches increase ast not your heart upon them. God hath spoken once; twice have I heard this that power belonges unto glod." The Doctor referred, in opening, to the origin of the Festival of Chanuka 2,000 years ago, when men and maidens of Iarael bore aloft the banner on which was inscribed, "Who is like unto thee O Lord!" The Maccabees, he remarked, are our ancestors, and we are reminded at this time of their perils and of their haroism which saved Israel. It is strange, he said, that this festival should not be called after the kaccabees. Not only is this not so, but the book in which their deeds are recorded is considered aporyphal, and not at all of equal value with the other books of the Bibls. The Doctor next related the facts concerning the cleansing of the Temple and the finding of the bottle of oil, and said that from these the Jestival is called Chanuka, or dedication. And thus Israel commemorates

is called Chankka, or dedication. And thus israel commemorates

THE TRIUMPR OF THE MACCABERS

OVER their centmics—the triumph of truth over error, of freedom over moral slavery. We are still clinging, he said, with all our hearts to the faith of our fathers. We are not boasting to-day of victories won on feiths of battle 2,000 years ago by the Maccabees, though their heroism was indeed glorious. The heroism of those 11,000 Greeks at Marathon and those 3,000 at Thermopylic was indeed glorious; but these are confined to special localities and peoples. The triumph of the Maccabees, on the other hand, is for all men and all times and nations. Therefore the Psalmist says, "Praise the Lord, for mercy is everlasting." Dr. Vidaver again referred to history to find the cause of Antiochus' haired of and attack upon the Jews. What was it, he asked, that made the heathen rage and the people imagine vain things? As soon as Israel made his appearance on the stage of national life the heathen tried to make him drink the cup of their anger: but, thank Heaven, all their machinations were in vain and foolish, and they failed. Patriotism cannot exist where Godi sunknown and unhonored, but there despotism and superstition can prevail and flourish. What is the reading of Jewish inth? It is that

600 Is ONK, NOT TWO OR THREE; that He is a God of love and mercy, and truth. You can see, then, why the heathen raged against Israel because of their principles. For when they take root in individuals or nations, then farewell to sin and superstition. Tradition says that Mount Sinal was so called from Sina—haired—because Israel had haired of everything that was opposed to the law given thereon. As soon as Israel received the law Amalek arone, but it was against God and his annointed juttistate was apposed to the law given thereon. As soon as Israel received the is Amalek arone, but it was against God and his annointed juttismed have been also between the second part of his discourse the Doctar asked the question, "What were the Maccabeas de

MUSICAL AND THEATRICAL NOTES.

The next sensational piece at the Fifth Avenue Theatre is called "Alixe." The charm claimed for t is singular emotional power.

Mr. Edwin Booth's "Richard III." will be the dramatic feature of this week. It is needless to go into any advance encomiums of an actor so well known and appreciated in this city.

Mr. J. L. Toole, the English comedian, writes to W. J. Florence that he contemplates a non-professional visit to this country next Summer. He is now playing "Good News" at the Gaiety Theatre, The first concert of the Theodore Thomas and

Rubiustein combination will be given on Tuesday evening. A programme of great excellence, rendered only by such artists as Rubinstein, Wieniawski and the orchestra, is a rare promise of exproduced at the Union Square Theatre on New

Year's evening, Miss Jennie Lee is announced to "Orange Blossoms." A pretty actress and a pretty name ought to insure a pretty play.

Mr. J. J. Bartlett, a well-known Australian thes pian and a former lessee of the Prince of Wales Theatre, Sydney, has just arrived from the Antipodes. He brings with him "Hazard" and "Magdalen," two pieces by Mr. Walter H. Cooper, who has achieved quite a success in Kangarooland as a

The contrast between the acting of Mr. Sothern and Mr. John Gilbert in "Brother Sam" is as enjoyable as the fun of the Hon. Mr. Slingsby. Each is thoroughly dissimilar to the other, and yet both are excellent to the point of exquisiteness. Uncle 'Rummy's" surprise at Sam's impudence in lighting a match on his coat is not more laughable than

his attempts at caressing the hypothecated baby.

The new English opera company begins in Chicago on Monday, January 6. It includes Miss Rose Hersee, Miss Emma Howson, Mrs. Zelda Seguin, Mr. Nordblem, Mr. Gustavus Hall and others. Speaking of this company it may be remarked that Miss Howson is one of the most conscientious artists in the country. She has sung at the Grand Opera House this season 125 consecutive times, never being sufficiently "indisposed" to miss a performance.

force at the Grand Opera House employed on the equestrian drama of "The Cataract of the Ganges," which will be produced when the run of "Round the Clock" abates. The natural spring of water under the stage will be utilized in this spectacular piece in the formation of a grand cascade, making a beautiful and wild mountain scene, which, it is promised, will be one of the finest stage effects ever presented in the United States.

The spectacle of "Leo and Lotos" at Niblo's is at

least suggestive of the value of stage decoration in light comedy. The objection to it, aside from a thousand other objections, is that it is moved by a vapid magician who is assisted or hindered by a still more vapid spirit of mischief or fairy Snowfake, and being utterly without humor except incongruitles like the gendarme's song w Gabel will introduce into it, there is nothing left but the pictures and the ballet. One cannot strain his eyes all the evening over the glory of tinsel and the limbs of some pretty and a multitude of rather uncouth ballet girls. Yet there are in this piece just such plays as "Leo and Letos" will grow the drams of the future—the union of comedy and spectacie, realism and idealism-which can alone satisfy the theatre-goers of the next generation.

The lighter of the standard plays produced at

ably done, and it would have been well if the en-deavor had stopped with them or plays like them. But when a theatrical company wants to show its strength it attempts the "School for Scandal," and whenever an actor thinks bimself capable of playing anything he is as certain to play Charles Surface as a child is to get the measles. Because Mr. Lester Wallack can play the part with consummate ability every young fellow is anxious to teach Mr. Wallack his art, or at least to show him that he actors have tried it within a fortnight-Mr. George Clarke at the Fifth Avenue, and Mr. D. H. Harkins at the Union Square Theatre. Mr. Clarke's Charles was not the Charles of Mr. Wallack, but it was an excellent rendering of what may be called the new

PERU.

Interesting Attitude of Peru and Chile Toward Cuba.

The Press and People Wrging Wational Action-Peru and Her Coolie Frade Complications with Japan.

It may be that the ever faithful isle, Onba, was receive assistance from a quarter which some time since was considered more than doubtful. The press of Peru, both Mulisterial and opposition, is busily at work endeavoring to prepare the pay mind toward some possible demonstration of part of the government in aid of the strug mind toward some possible demonstrates part of the government in aid of the strugglical patriots. I say possible, became as yet Mr. Pards and his counsellors have made no sign, but there are certain evidences which prove that the spirit of the government is favorable to such an undertaking. The agitation on this subject was originated in Chile about two months ago; great meetings were held, speeches delivered by prominent men and a society formed for the express purpose of succoring the Cupans in their efforts for freedom. To such an extent has the feeling in that Republic grown that a few days since the Minister of Foreign Affairs was called to the bar of the Rouse of Representatives and ques-tioned as to the sentiments and intentions of the government respecting the matter. He very sensi-bly replied that the gravity of the subject was such as to prevent any public explanations. Peru has now caught the contagion, and the work is cer-tainly being pushed forward by the Lima newspa-pers. Three plans are proposed; first, the idea is suggested that a loan might be effected in Lima for the benefit of Cuba, the author of the proposition hinting that at the present moment an agent of the Cuban Republic is in this city, who holds a large amount of the bonds issued by the patriots; through this means a con siderable sum of money might be raised, and the extraordinary wealth of Cuba is of itself a guarantee for repayment, in case the revolution proves successful. The second project is based upon the supposed sympathy entertained by Chile or the struggling cause, and she urges Peru te propose a South American league for the final liberation of the island. Mexico would also be in vited to join the confederation. In case the league was formed, the plan of proceedings would be to inform Spain that if within a certain stipulated period the government at Madrid did not recognize the indepen dence of Cuba, the South American Powers would combine their forces towards accomplis that end, and would immediately open an active warfare. Should Spain consent to such an ac rangement the ailled governments would guaran tee the payment, on the part of Cuba, of the value of the different fortresses, public buildings, ma terial, &c., belonging to the Spanish government within the confines of the island. The third suggestion savors more of the warlike Peruvian spirit It is nothing less than that this country should enter the arena single-handed, employ her powerful and now inactive navy in the effort to assist the Cubans, with the strong hope that such an energetic example would speedily be imitated by the remaining Republics forming the Pacific Alliance. Your correspondent does not for one moment attempt to deny the quixotism of the two final propositions, but merely chronicles them as they have been made public. But at the same time this general movement and attempt to induce the government of Fern to the endeavor conclusively proves that the design B popular, and something may yet result from it. It may be well to mention here that the extreme disinclination manicested by Chile and Peru to ratify the convention signed at Washington by the representatives of Spain and the four allies, Peru, Bolivia, Ecuador and Chile, arises from the stipulation contained in that instrument that no resumption of warlare on the part of the high contracting parties or no demonstration in favor of Cuba shall be made without a prolonged notification. Ever since the bloody days of the campaign which resulted in the independence of these Republics the hatred of Spain and Spaniards has rather increased than disappeared.

Another matter of vital importance to Peru is also being discussed—the question of labor. It would appear that the unfortunate difficulty of the coolie ship Maria Luz, in the harbor of Vokohama, has brought unforeseen entanglements on the Chinese traffic. The Governor (or Viceroy) of Nankin has published an order prohibiting absolutely the defarture of any Chinese from the dominions under his rule with the purpose of emigrating to Peru, and the large houses and companies established here engaged in the trade 'regard this action as the first of a series of obstacles which may prove too formidable to be overcome. The Heraldo was informed some time since of the proposed special mission to be accredited by Peru to the Courts of Pekin and Jeddo. Captain Garcia y Garcia, received the appointment of Plenipotentiary and was to sail wi enter the arena single-handed, employ her power ful and now inactive navy in the effort to

of Plenipotentiary and was to sail with his suite in the iron-clad frigate Independencia. The object of the mission was to endeavor to induce the Chinese authorities to open their northern ports for the exportation of coolles, in return for certain promises and guarantees to be made by the government of Peru. An enterprising Congressman, however, attacked the scheme so vigorously that the Independencia will continue in Peruvian waters, and it is doubtful whether the Legation will proceed to its destination; for it was remembered that England, France and the United States forced Chine to receive their representatives by a wholesome use of powder and ball, and Peru would probably feedive such a repulse from the astute Prince Kung as would lead to grave embarrassments. Consequently it appears possible that the Peruvian Minister in England will receive instructions to seek the aid of the government of Great Britain, or Colonel Freyre, representing Peru in the United States, may request President Grant to use his good offices towards attaining the desired end, Mr. Pardo feeling somewhat confident that the humane intentions of the Peruvian government for the amelioration of the condition of the coloies may meet with due appreciation. No steps have as yet been taken in the affair of the Maria Luz. From Bolivia we have received no news of any importance.

CHRISTMAS AT ST. IGNATIUS' CHURCH.

NEW YORK, Dec. 28, 1872. TO THE EDITOR OF THE HERALD:-In the report of Christmas services at St.

Ignatius' church, contained in your issue of the 26th inst., it is stated that "at the close of the sermon the Lord's Supper was administered to about a score of women, but no man partook thereof, save the priests," the inference designed to be conveyed being obviously that on one of the highest festivals of the Church the parish could not muster up a single male communicant.

Now the fact is simply that it is never the practice of members of the parish (except in cases of tice of members of the parish (except in cases of special necessity) to communicate at the late celebration. Had your reporter been prosent at the midnight service, or at half-past seven A. M., he would have seen no lack of either male or female communicants; indeed, at the former service the number was so large that, though there was no sermon, it was not concluded before two A. M. Of the few who communicated at the half-past ten A. M. service, when your reporter was present it is probable that the greater part were strangers, the members of the parish having almost all been present at one of the earlier services.

SAD SHOOTING AFFAIR IN FIFTH AVENUE. The Victim the Son of a Bank President. Coroner Young was yesterday called to the man-

sion of Mr. Jacob Campbell, President of the Pacific Bank, No. 556 Fifth avenue, to hold an inquest over the remains of Frederick A. Campbell, wenty-seven years of age and born in New York, who had shot himself the day previous under circumstances which induced the belief that he had committed suicide. Deceased, who was employed as bookkeeper in the banking house Messrs. Vermilye & Co., Nassau street, Messrs. Vermilye & Co., Nassau street, it appears from the testimony of his father, had been doing an immense amount of mental labor, and irequent fainting attacks were the result. He may have been low-spirited, but if so his wife and other relatives seemed not to have observed it. Deceased was in his foom on Friday forenoon, and his brother-in-law, Charles H. Meigs, noticed that he looked pale and seemed depressed in spirits, and at the same time young Campbell said, "I feel like the deuce." Campbell, being invited up stairs, said he would do so when he changed his clothes: soon after which, the report of a pistol being heard in deceased's room, an examination was had, and resulted in finding him lying on the bed bleeding from a wound in the chest, in the region of the heart, and a pistol lying beside him. Death ensued in a few moments afterwards.

In the absence of any motive for self-destruction, it is believed by the relatives of the deceased that, while loading the pistol, it accidentasty exploded in his own hands, and he was shot as stated. Deceased was happy in his domestic relations, and seemed to have no pecuniary or other dimentics. The jury in their verdict found that the shooting was accidental. Mr. Campbell has left a widow qud two interesting children.